



Inspiring people to thrive



NAIDOC
WEEK
FOR OUR ELDERS
2023

ACKNOWLEDGEMENT OF COUNTRY

CASPA Services Ltd, would like to acknowledge and pay our respects to the Traditional Custodians of all the lands on which work and live. We acknowledge that this land was never ceded, given up, bought, or sold. We recognise and respect First Nations continuing connection to their land, language, waters, sky, and Culture.

Aboriginal and Torres Strait Islander readers are warned that this booklet contains images of people who have passed.

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FOR OUR ELDERS

We're proud to announce that the 2023 National NAIDOC Week theme is For Our Elders.

Across every generation, our Elders have played, and continue to play, an important role and hold a prominent place in our communities and families.

They are cultural knowledge holders, trailblazers, nurturers, advocates, teachers, survivors, leaders, hard workers and our loved ones.

Our loved ones who pick us up in our low moments and celebrate us in our high ones. Who cook us a feed to comfort us and pull us into line, when we need them too.

They guide our generations and pave the way for us to take the paths we can take today. Guidance, not only through generations of advocacy and activism, but in everyday life and how to place ourselves in the world.

We draw strength from their knowledge and experience, in everything from land management, cultural knowledge to justice and human rights. Across multiple sectors like health, education, the arts, politics and everything in between, they have set the many courses we follow.

The struggles of our Elders help to move us forward today. The equality we continue to fight for is found in their fight. Their tenacity and strength has carried the survival of our people. It is their influence and through their learnings that we must ensure that when it comes to future decision making for our people, there is nothing about us - without us.

We pay our respects to the Elders we've lost and to those who continue fighting for us across all our Nations and we pay homage to them.

**In 2023, how will you celebrate
For Our Elders?**





NAIDOC Week

2-9 JULY 2023

#NAIDOC2023 #ForOurElders

 @naidocweek  @naidocweek  facebook.com/NAIDOC

For Our Elders, Bobbi Lockyer

Where there is knowledge there are our Elders. Our Elders paved the pathways for us, taught us our knowledge, our history, they passed down their art, stories and wisdom. Our Elders are the foundation of our communities and role models for our children. With this poster I wanted to showcase how important our Elders are in passing down traditions and culture to our children and future.

Aboriginal Flag designed by Mr Harold Thomas. Torres Strait Islander Flag reproduced by kind permission of the Torres Strait Island Regional Council, designed by the late Mr Bernard Namok.



naidoc.org.au



Ways to celebrate **NAIDOC WEEK**

ATTEND

One of the many events and celebrations taking place in your local community or join online.



LEARN

Learn more about the Country on which you live and work using the AIATSIS Map of Indigenous Australia

WATCH

Watch special NAIDOC Week programming on SBS/NITV and ABC



COOK

Get creative in the kitchen using Australian bushfood and native ingredients such as kangaroo, macadamia, or lemon myrtle.

VISIT

Visit the Aboriginal or Torres Strait Islander exhibitions of museums and galleries in person or online. Plan your Australian travel bucket list including Indigenous sites of significance or interest.



HISTORY OF NAIDOC WEEK

1940

Aborigines Day or the Day of Mourning was recognised the Sunday before Australia Day.

1955

In 1955 moved to the first Sunday in July and celebrates Aboriginal culture.

1956

National Aborigines Day Observance Committee (NADOC) was formed and the second Sunday in July became a day of remembrance for Aboriginal people and their heritage.

1972

The Australian government introduces the Department of Aboriginal Affairs.

1974

The NADOC committee has only Aboriginal members for the first time.

The first week of July - from first to second Sunday would focus on Aboriginal heritage and culture.

1984

NADOC asked that National Aborigines Day be made a national public holiday, to help celebrate and recognise the rich cultural history that makes Australia unique - a request that has still not been fulfilled.

1991

NADOC expanded to recognise Torres Strait Islander people and culture. The committee then became known as the National Aborigines and Islanders Day Observance Committee (NAIDOC) and NAIDOC Week became the new name of celebration each July.

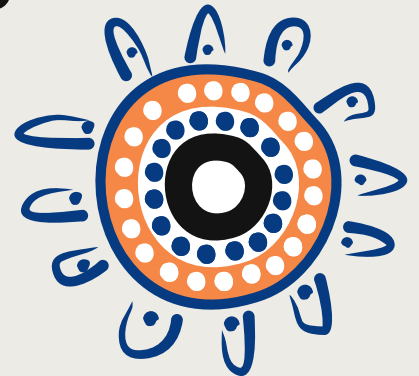
DID YOU KNOW?

NAIDOC Week Knowledge

NAIDOC week celebrates the history, culture, and achievements of Aboriginal and Torres Strait Islander peoples and is held every July.



The term 'Aborigines' is inaccurate and no longer used but the National NAIDOC Committee keeps the term in their name due to its historic use by our Elders in establishing this week of commemoration in 1938.



NAIDOC week is celebrated not only in Indigenous communities, but by Australians all over the country and overseas.



ABORIGINAL EDUCATION

1814

"Native Institution" opens in Sydney for Aboriginal children but parents removed their kids from the school when they learnt that it was trying to keep the children from their families and communities.

1837

Catholic Church opens schools for Aboriginal children.

1880

Government creates the Department of Public Instruction and about 200 Aboriginal children are enrolled in public schools.

1909

Aboriginal schools established due to requests from the white community. The children were taught mostly manual activities and the teacher was usually the untrained wife of the reserve's manager. Children considered 'half-castes' were removed from their families and sent away to be servants.

1946

Aboriginal children need a medical certificate to attend a public school.

1950

Formal schooling for Aboriginal children in the Northern Territory begins, but schools choose not to provide good facilities due to the wrong belief that, *"after the age of 10 the Aboriginal children can't keep up with the white children"*.

1971

Aboriginal children can no longer be excluded from schools based on their home life or if other people in the community complained.

1989

National Aboriginal and Torres Strait Islander Education Policy is introduced and addresses the differences in education between Aboriginal and non-Aboriginal children.

2016

Aboriginal Languages become a new High School Certificate subject – seven years after the Aboriginal Language Policy was introduced.

2017

Aboriginal Languages Bill is passed in New South Wales and recognises significance of Aboriginal languages and seeks to preserve, protect and revive them.

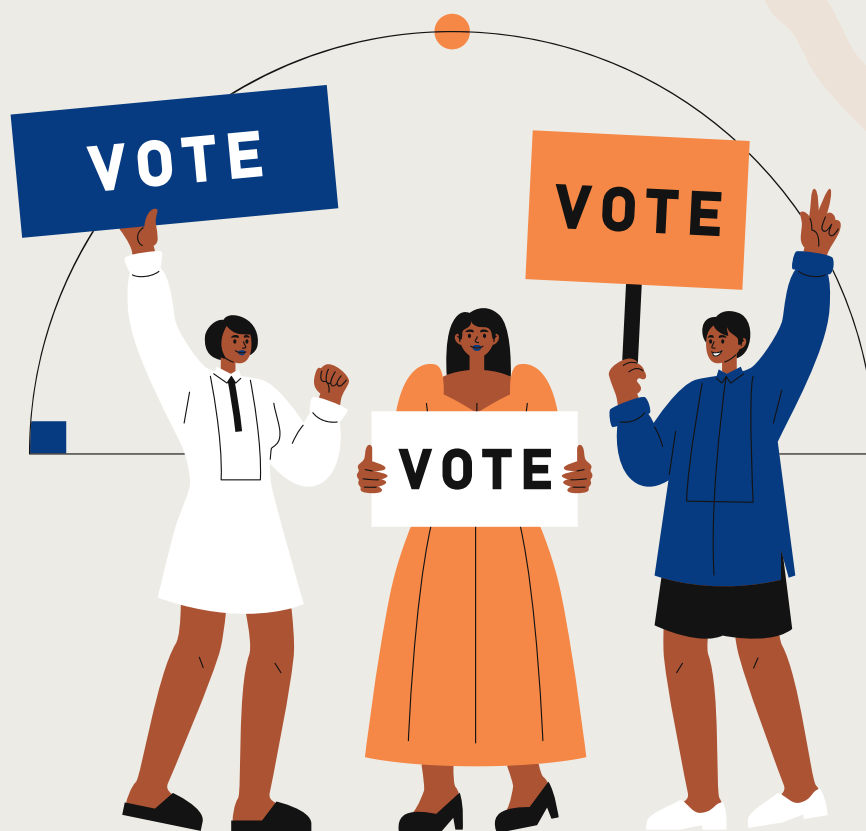
2018

Ancient Australia unit added to the Year 11 Ancient History syllabus and students are taught pre-1788 Aboriginal History the same way they are taught about ancient Greek and Roman history.

The First Nations Voice to Parliament

This year, Australians will vote on a referendum to add a First Nations Voice to Parliament into the Constitution.

Beginning in 2017 when the Uluru Statement was issued inviting the nation to create a better future for all Australians, adding the Indigenous Voice to Parliament was the first of the proposed reforms under the Statement.



Through changing the Constitution to include the Voice to Parliament, Aboriginal and Torres Strait Islander people will be finally recognised in the Constitution – ensuring they are heard on issues that affect them and their communities and making a positive impact for future generations.

Aboriginal and Torres Strait Islander people know and understand what is best for their communities and are best placed to determine what their communities need and how it should be delivered and adding the Voice to Parliament into the Constitution will mean we can begin to close the gap on education, health care and so much more.

Yunupingu



Yunupingu grew up at Guryangara, in north-east Arnhem Land, home of the Yolju people. His family were cultural ambassadors and activists for their people.

He worked with his father, Mungurrawuy who was the Gumatj clan leader, to campaign for land rights for Yolju people, and helped create the first bark petition presented to the Australian parliament in 1963, calling for land rights and protesting for bauxite mining Yolju land.

The Yirrkala bark petitions became the first traditional Aboriginal documents recognised the Australian parliament and he later presented another bark petition calling for land rights, the protection of sacred sites and human rights afforded by international law.

Yunupingu became a strong negotiator with mining companies and governments to protect the rights of Aboriginal people and as a leader in the struggle for land rights and recognition of Aboriginal people.

He was also a celebrated lawman and singer, his distinctive voice leading the traditional songs heard on many Yothu Yindi recordings, oversaw the establishment of the world-class Dhupuma Barker junior school and the Garma festival, which showcases Yolju minytji (art), bunggul (dance), manikay (song) and story-telling.

**Source: Peter Eve
Yothu Yindi Foundation**



TERENCE WILLIAM DONOVAN

Please tell us a little bit about yourself. What is your name and what Country and Mob do you come from?

My name is Terry Donovan (Wuup) and I am a proud Gumbayngirr and Biripi man. I was raised on two countries by grandmother on Biripi country and by my parents on Gumbaynirr country in Taree and Macksville areas.

Tell us a bit about your family? Can you share story of your child hood growing up?

It was good and difficult at the same time, I won't elaborate on the good and difficult time because it is now irrelevant, I have learnt from my past as we all should. But I remember the times listening the Elders and the stories they told didn't mean much at that time but as you grow older those learnings come to you.

Uncle Eddie Loban would often tell us kids to be careful of the white man "*the Devil*", when you see a white man run and hide for they will take you away and we will never see you again, there were many more stories that we were told, and to be very careful of all white people. This is in reference to a time when I was growing up, where us Aboriginal children were being taken from our families. This caused a lot of fear amongst all Aboriginal people. As children we didn't know any different about white people until we grew up.

What do you think is one of the most important things that children and young people should learn about themselves and their Culture?

We must all look at our lives and plan for a better future, our Elders are now trying to shape a pathway forward for our children and also teach them to understand what is an Aboriginal person and what does our Culture mean.

Our children understanding about respecting the mob and every other human being and animal on this earth.

Have love and respect!

As an Elder in your community, is there a message that you would like to give to our readers?

In our communities there are people who are proud and strong and have wisdom beyond their years who conduct themselves and project a confidence that is unmistakable, a person that guide their communities to look forward for better future..

Yarmagay! I'm

Aunty Deb Laurie-Dootson

I am a proud Gumbaynggirr Woman and Garby Elder of the Northern Boundary Gumbaynggirr, of Corindi Beach.

My family are from Corindi Beach, which is about 35klm north of Coffs Harbour, we are the Garby Elders (Garby being Swamp Wallaby mob) we have lived all our lives at Corindi Beach by the Pipeclay Lake, where we lived in old houses and tin shacks.

We did not have the fancy houses that most people live in our houses were mainly built by our Grandfather, Great Grandfather and Uncles, the timber and tin used to build our houses or huts were often given to our family by the farmers that our Grandfather, Great Grandfather and Uncles used to work for, or they used to go down the old tip at Red Rock and get the materials from the tip and bring them all the way home of a billy cart.



We used to paint some of our houses or huts with Ochre which my Aunty Val used to take my sister Aunty Noeline and I up to the beach collect the Ochre which we would carry home in a bucket add water to it to make a paste like paint, then get pieces of cloth and paint the house outside and in. The Ochre was in colours of soft pink, brown, white and Red and I used to think we were real Deadly cause we have pretty coloured paint like on our old houses.

We didn't have running water, we used to have big old drums to catch rainwater, or going to the nearest water well or dam and carry the water in large drums or buckets back to the house for drinking, cooking, washing clothes, and bathing. Electricity was not connected to our houses, we used the light from the fire or had kerosene lanterns, candles or melted down suet made and cloths to make lights in old Tobacco or Lolly tins.

Our food source - traditional food which our families mostly hunted and gathered from the local area. These were kangaroo, goanna, fresh water turtles and echidnas. Once my Grandfather hunted a carpet snake and took my sister and I into a clearing in the bush and made a fire and cooked the Carpet Snake and gave it to us to eat. It seemed to taste good too, but it was the only time we ate that kind of food, as now I know the Carpet Snake is a protector in our Culture.

Growing up by the Pipeclay Lake was a whole lot of fun as we spent many long hours in the lake not only swimming but catching fish, crabs, prawns and eating oysters. We used to also walk into the bush and sandhills to gather wild strawberries, gooseberries, yum yums, pig faces and all sorts of lovely eating bush tucker.

The most important thing that children and young people should learn about themselves is never be ashamed of who you are and where you come from, and always be proud of yourselves and your Culture, and don't be afraid to speak up for others and yourself, and respect I believe is very important. Also I believe it is important to connect with your Culture and never be afraid to learn at every opportunity as when we were growing even though we lived in the bush, ate traditional foods we were never taught our Gumbaynggirr Language. As I did not know it then, but later learnt it was to protect us from being taken away all because we were Aboriginal children. So we missed out on being taught our Gumbaynggirr Language which makes me feel very sad sometimes.

Also take every opportunity to learn and gain an education as I strongly believe that education is the key to our future and if we can be something, or somebody that can make a change for the better in this world for not only us but everyone as we are moving in a world that is changing very fast.

II

Never forget who you are or where you come from, stand and be proud of yourself and your Culture and don't be afraid to ask for help or give help when needed.

Be proud of your achievements no matter how small or big they may be, and never give up hope or the opportunity to make a change, and remember the simple things in life are a reminder of the bigger things of what can be achieved through determination.

**AUNTY DEB
LAURIE-DOOTSON**



A portrait of Lester Moran, an Indigenous Australian man with grey curly hair and glasses, smiling. He is wearing a black shirt with a vibrant blue and white dot pattern and a large blue circular motif. The background is light grey with several orange circular brushstrokes.

LESTER MORAN

Please tell us a little bit about yourself. What is your name and what Country and Mob do you come from?

My name is Lester Moran I am a proud Bundjalung/Dunghutti man from Cabbage Tree Island. My mother is Edna Bolt from Cabbage Tree Island and my is Edward Moran who was born in Kempsey whose family comes from Southwest Rocks.

I currently work at Bunjum Aboriginal Cooperative in Ballina as a Support Worker & I have been there for 6 years before that I worked with the NSW Police as the Aboriginal Liaison Officer in Lismore for 25 years.

Tell us a bit about your family? 3) Can you please share a story of your childhood growing up?

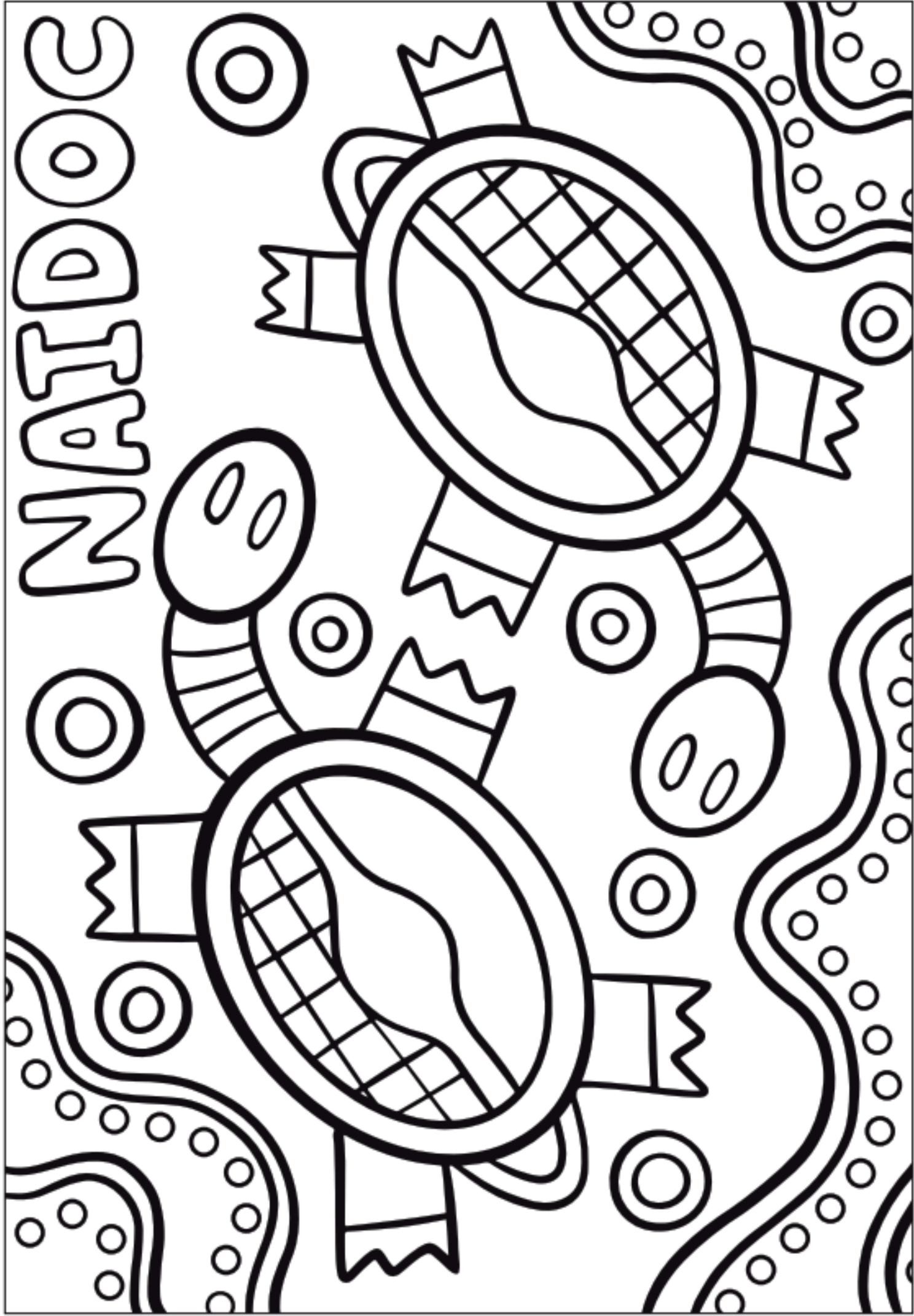
I grew up and attended school on Cabbage Tree (C.T.I) then went to Ballina High School, growing up on C.T.I was the best part of my life because all my cousins lived there and we were like one big family - everyone looked after each other. We would all go swimming in the river and the older ones would look after us. We would also go hoping for (fish) mullet in the boat of a night rowing the boat around the Island and the mullet would jump in towards the light in the boat.

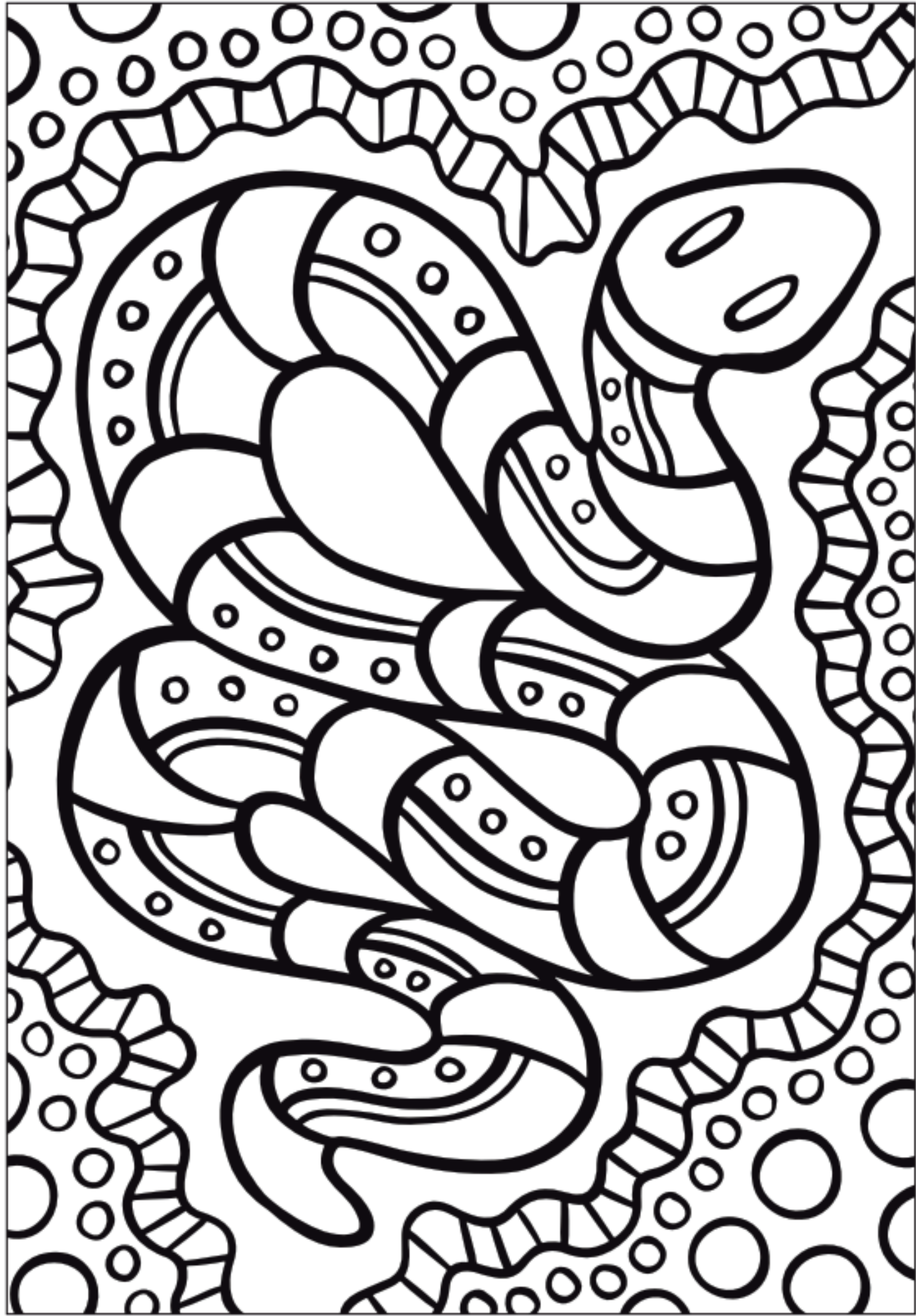
What do you think is one of the most important things that children and young people should learn about themselves and their culture?

I think it is very important for everyone to learn about their culture, language and family history. Education is very important for our mob.

As an Elder in your community, is there a message that you would like to give to our readers?

My advice to the younger ones would be to go to school get an education which will then help you make better choices in life.





Aboriginal and Torres Strait Islander cultures have strong links to conservation. This means that they take special care of the environment, which is shown through spiritual connection with their surroundings.

Totems define peoples' roles and responsibilities, and their relationships with each other and to creation itself. This key part of Aboriginal Spirituality connects Aboriginal Australian and Torres Strait Islander Peoples to their cultural lineage.

Aboriginal and Torres Strait Islander Peoples also have a spiritual responsibility for their totem. During ceremonies, Aboriginal and Torres Strait Islander Peoples ask for enough food and rain for the following season so that their totem can survive.

Totems are believed to be the descendants of the heroes from Dreamtime

TOTEMS

Taking care of the environment is called stewardship. This means that Aboriginal and Torres Strait Islander people look after the natural resources in their area and ensure that they are not overused. It also means that they will never kill their totem animal. As everyone is given a specific totem, this means that each part of nature has a steward looking over it.

Aboriginal Totems are more than just a symbol. They represent the sense of ownership and responsibility each community feels over the land, by connecting people with the natural world.

Examples of **TOTEMS**



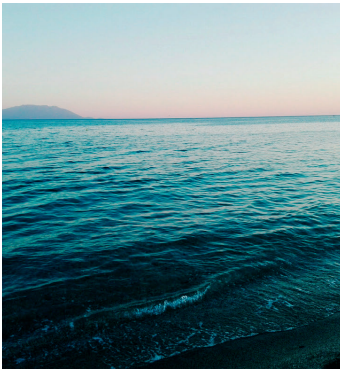
**Wedgetail
Eagle**



Goanna



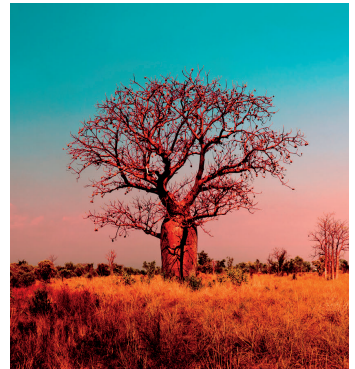
Stingray



Ocean

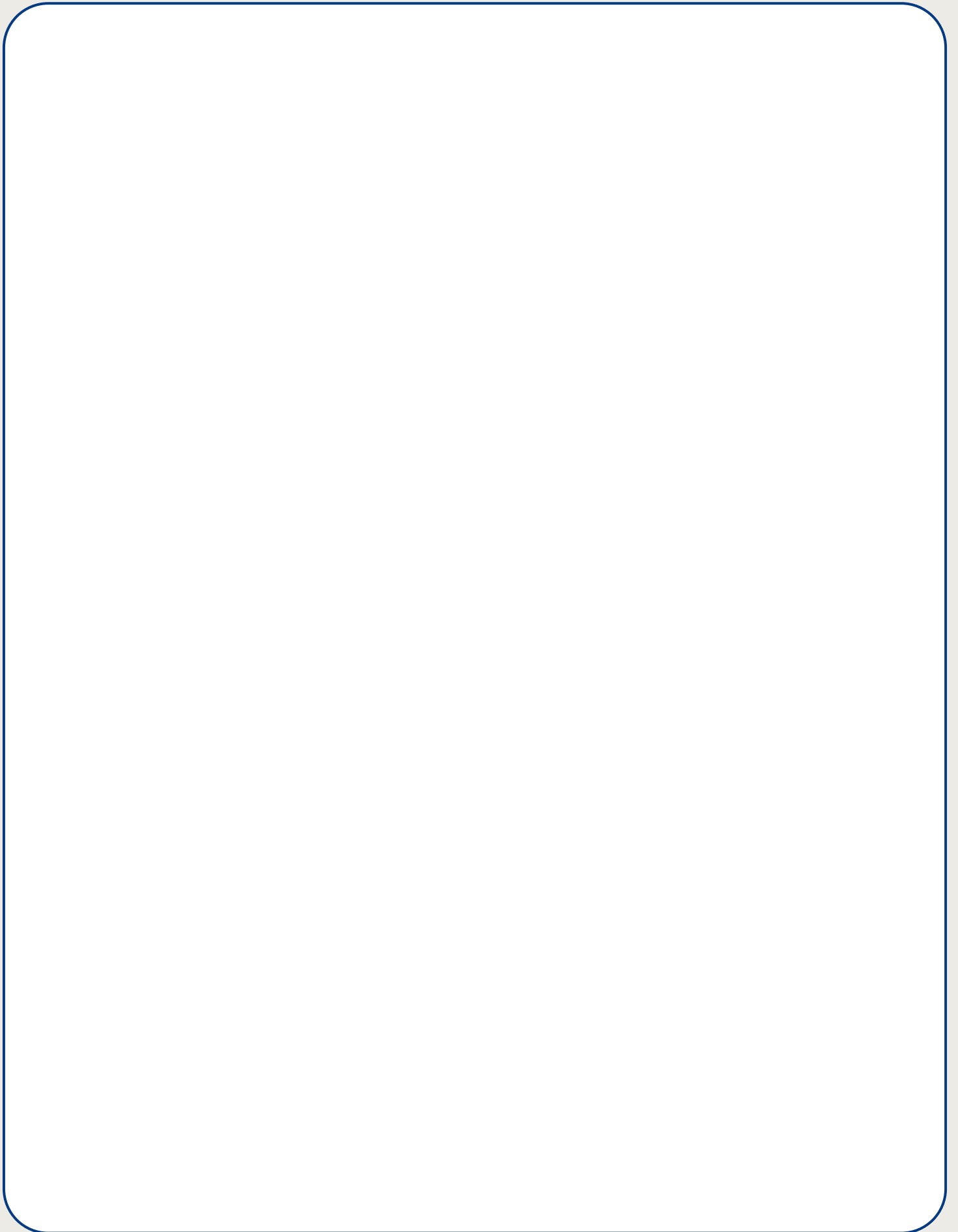


PeeWee



Boab Tree

Draw your **TOTEM**

A large, empty rectangular box with rounded corners and a blue border, intended for drawing a totem. The box occupies the majority of the page below the title.



NAIDOC Week

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#NAIDOC2023 #ForOurElders

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For Our Elders, Bobbi Lockyer

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Aboriginal Flag designed by Mr Harold Thomas, Torres Strait Islander Flag reproduced by kind permission of the Torres Strait Island Regional Council, designed by the late Mr Bernard Namok.



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INDIGENOUS SPORTS HEROES

SHANEICE SWAIN

WNBA

This year's US WNBA season will feature new recruit for the Los Angeles Sparks, Shaneice Swain. Shaneice is a Yupangathi and Gangalidda/Gooreng Gooreng woman who is becoming well-known in women's basketball across the world. In Australia, Shaneice is known for her natural talent in basketball and has played in the WNBL for the Canberra Capitals and the Cairns Dolphins in Guard position. Shaneice was number 14 in the draft and the basketball world is keeping a close eye on this talented player.



KYAH SIMON

Soccer

Kyah Simon is a Anaiwan, Biripi and Kamilaroi woman who has achieved at the highest levels of women's soccer. Currently playing for Tottenham Hotspur in the FA Women's Super League, Kyah first played soccer in under-8's and by the time she was 16, had been selected for the Australian women's national soccer team. Kyah has played around the world playing in the Australian W-League for Sydney FC, the Central Coast Mariners, Western Sydney Wanderers and Melbourne City and in the USA's National Women's Soccer League for the Boston Breakers and the Houston Dash. Kyah plays in the position of Striker and is the first Australian Indigenous player to have scored a goal in the FIFA Women's World Cup.

LATRELL MITCHELL

Rugby League

Latrell Mitchell plays fullback for the NRL's South Sydney Rabbitohs and has played for New South Wales in Origin, on the Australian team and in the Indigenous All Stars. First playing for the Taree Red Rovers, at the age of 17, Latrell was selected for the Australian Schoolboys team and played England and France, scoring 13 tries in 7 games and he was named Player of the Series. Latrell is a Birrbay and Wiradjuri man with sport running through his family - his great aunt is Wimbledon champion, Evonne Goolagong Cawley, his brother Shaquai plays for the Sydney Roosters and his cousin Ethan also played in the Australian schoolboys team and now plays for Latrell's club, the Rabbitohs.



ASHLEIGH GARDNER

Cricket



Ashleigh Gardner is a World Cup and national title champion in women's cricket playing for the Australian squad, the Women's National Cricket League, Big Bash and Premier Leagues. A cricket all-rounder, Ashleigh's batting and bowling skills helped Australia win three T20 World Cups in 2018, 2020 and 2023 and the World Cup against New Zealand in 2022. The same year she won a gold medal at the Australian-hosted Commonwealth Games. Born in Sydney, Ashleigh is Muruwari and honours her heritage through her Foundation which supports Aboriginal kids to finish high school.

When she's not on the cricket field, Ashleigh has taken up the art of Indigenous dot painting and her works have included a special pair of boots for AFLW player, Erin Todd that she wore for the 2021 Indigenous round.

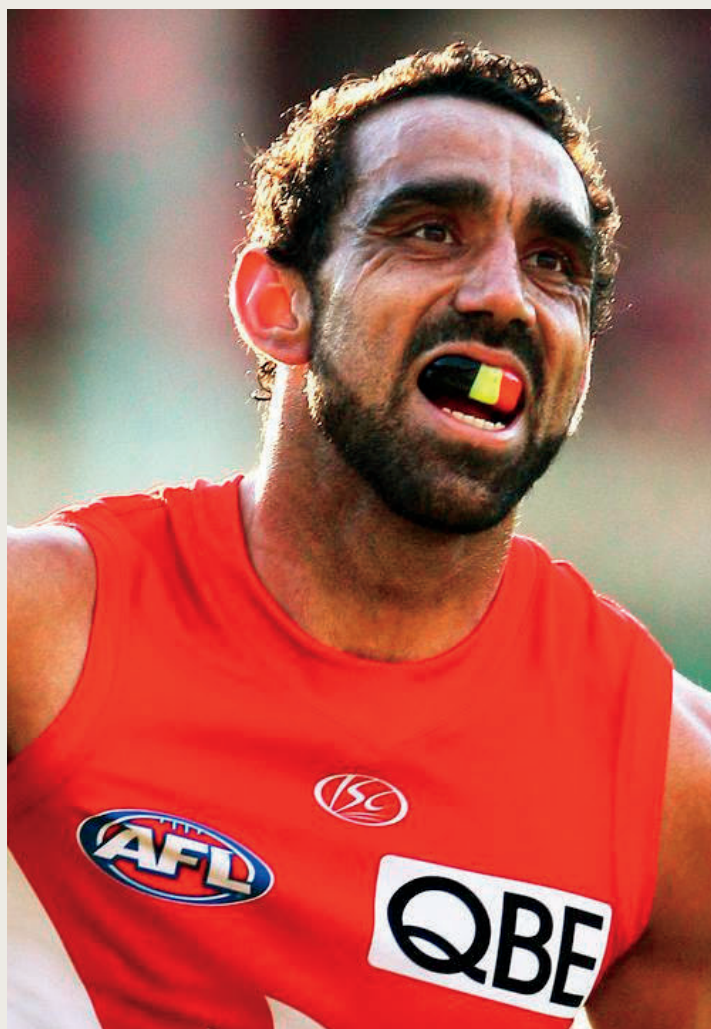
ADAM GOODES

AFL

Adam Goodes played Australian rules football for the Sydney Swans. A Adnyamathanha and Narungga man, he also played in the Indigenous Team of the Century.

His football career saw him win the Brownlow Medal twice, kick the most goals for the Sydney Swans in 2003, 2006 and the 2011 seasons and win two premierships. Adam also holds the record as playing the most games for the Sydney Swans – he played 372 games, kicking 464 goals. Adam plays an active role in the Indigenous community working with at-risk youth. With his cousin and team mate, Michael O'Loughlin, Adam started an Indigenous football academy, and created the Goodes O'Loughlin Foundation that focuses on education, employment and healthy lifestyles for Indigenous youth to foster community leaders of tomorrow.

A painting of Adam won the 2020 Archibald Prize by artist Vincent Namatjira – the first time in over 100 years the winner of the prize was an Indigenous artist. Adam was named Australian of the year in 2014.



TALIQUA CLANCY

Volleyball

Taliqua Clancy is the first Indigenous volleyball player to represent Australia at the Olympics. She plays both volleyball and beach volleyball.

Born in Queensland, Taliqua is a Wulli Wulli and Goreng Goreng woman. She received scholarships from the Australian Institute of Sport and the Queensland Academy of Sport where she participated in beach volleyball programs.

Taliqua has represented Australia in the 2020 Olympic games in Tokyo, twice at the Commonwealth Games (2018 and 2022) where she won Silver medals and the 2019 World Championships, winning a Bronze medal.

Competing internationally since 2014, Taliqua has won a further 13 Gold medals, 4 Silver medals, and 8 Bronze medals in the Volleyball World Beach Pro Tour, the FIVB Beach Volleyball World Tour and the Asian Beach Volleyball Championships.

Taliqua is a Deadly Choices Ambassador and role model for young Indigenous girls

BUILDING STRONGER SPIRITS COMMITTEE

CASPA Services' Building Stronger Spirits Committee improve the social, emotional well-being of our Aboriginal and Torres Strait Islander staff and young people in our care.

The BSSC provides cultural support and mentoring through cultural care and mentoring – connecting young people with their country, language and community activities such as cooking traditional meals, sharing of stories and listening to elders.



MEET BRONWYN

Jingi Wala! Meet Bronwyn who is a proud Widjabul woman from the Bundjalung Nation. Bronwyn is a member of CASPA's Aboriginal Services and Supports Program.

Bronwyn has spent over 20 years working in Aboriginal Education, providing a safe cultural place, educational support with our Jarjums (children) as well as building strong relationships

between our Indigenous and School communities.

Bronwyn has worked in both public and catholic schools working in primary, middle & local high schools. Bronwyn is excited and passionate about working with Mob and supporting young Aboriginal and Torres Strait Island kids in maintaining and strengthening cultural connections.

MEET CASEY

Casey is proud Widjabul woman from the Bundjalung Nation. Casey started her career as a teacher, working with pre-school kids.

Before joining CASPA's Aboriginal Services and Supports teams Casey worked with children and their families making sure kids had a safe home.

Through her work with these kids and their families Casey saw how important it is for all of us to feel connected to somewhere.

Casey is passionate about working with children and helping them have a strong foundation and connections for their future.



QUANDONG CAKE

Serves 8

Prep 10 min

Cook 50 min



INGREDIENTS

- 1 cup dried quandong
- 1 orange, roughly chopped
- 180g unsalted butter, at room temperature
- 3 large eggs, at room temperature
- 2 1/3 cups self-raising flour
- 2/3 cups raw sugar
- Icing sugar, to dust

INSTRUCTIONS

1. Preheat oven to 200C/180C fan forced. Grease a 20cm round cake pan.
2. Place quandong, orange, raw sugar and butter in a food processor and process until quandong is finely chopped and mixture is combined.
3. Add eggs, 1 at a time, processing until combined between each addition. The mixture may appear split, but will come together at a later stage. Transfer to a large bowl. Sift flour over batter and fold until just combined.
4. Pour into prepared pan and bake in centre of the oven for 50 minutes or until a skewer inserted into the centre of the cake comes out clean.
5. Cool cake in pan for 10 minutes, then transfer to a wire rack to cool completely. Dust with snow of icing sugar. Serve.

Recipe by Mindy Woods

KANGAROO STEW

Serves 6

Prep 15 min

Cook 1 hr & 20 min



INGREDIENTS

- 330 ml beef stock
- 500g kangaroo fillet, cut into cubes
- 300g baby potatoes, halved.
- 1 bunch Dutch carrots, trimmed.
- 300 ml water (approximately)
- 2 cloves garlic finely chopped.
- 2 brown onions, quartered.
- 410 g can whole peeled tomatoes
- 410 g can mushroom in butter sauce.
- 1 tbsp tomato paste
- 2 tbsp cornflour, mixed with a little water to make a slurry.
- Salt and Pepper

INSTRUCTIONS

1. Heat a pot over high heat, add stock and simmer.
2. Add Kangaroo and cook for 3-5 minutes to sear the meat, before adding the potatoes and carrots. Stir to coat. Reduce heat.
3. Pour over enough water to just cover, then add the garlic, onions and tomato. Stir to combine and coat evenly. Simmer for 5 minutes before adding the mushrooms, tomato paste and cornflour mixture. Stir well.
4. Season generously with salt and pepper, then cover with a lid and cook for about an hour or until the meat is tender.
5. Serve with crusty bread or damper.

Recipe from SBS Food Channel



FINGER LIME AND LEMON MYRTLE CHEESECAKE

Prep 20 min Serves 8 Cook 3 hr 20 min

INGREDIENTS

For the Base:

- 100g ginger nut biscuits
- 150g Butternut snap cookies
- 50g desert limes, finely diced, or zest of 1 finger lime.
- 1tbs ground lemon myrtle
- 80g butter, melted.

For the Topping:

- 340g cream cheese, softened.
- 200ml cream (thickened or pure)
- ½ tbsp roasted ground wattle seed.
- 2 finger limes, caviar only, or 1 tbsp dried.
- 115g raw caster sugar
- Juice and zest of ½ lemon.

For the Decoration:

- Freeze-dried finger limes
- Crushed dried finger limes.
- Lightly grease a 23 cm springform tin
- Juice and zest of ½ lemon.

INSTRUCTIONS

To make the base:

1. Crush the biscuits; either put them in a sealable bag and bash with a rolling pin or use a mortar and pestle. I like chunky crumbs, but you can blitz them in a food processor if you prefer finer crumbs. Mix the finely diced lime or zest and lemon myrtle through the crumbs.

To make the topping:

1. In a large mixing bowl, beat the cream cheese with an electric mixer just to loosen it, until it is the consistency of thickened cream. 45/60 secs.
2. In a separate bowl, whip the cream into cream cheese. Add the wattle seed, finger lime caviar, sugar, and lemon juice and zest, and mix until combined.
3. Spread the topping over the base using a spatula or knife. Put the cheesecake in the fridge to set for 3 hours. Decorate with freeze-dried finger lime and crushed finger lime.

CHOCOLATE ROCKY ROAD

Serves 20

Prep 10 min

Cook 2 hours

INGREDIENTS

- Cadbury chocolate.
- Marshmallows - cut in half.
- Peanuts. If you can eat them.
- Raspberry Lollies or Turkish delight.



INSTRUCTIONS

Step 1:

- Melt the chocolate either in a pot on the stove or in the microwave in a microwave safe bowl. Until fully melted.

TIP: Add 20g (approximately a tablespoon) of coconut oil to the milk chocolate before melting. This helps to avoid cracking when the Rocky Road is cut.

Step 2:

- Add the remaining ingredients to the melted chocolate.
- Mix together quickly until completely combined.

Step 3:

- Pour the mixture into a prepared tin lined with baking paper.
- Chill in fridge for 2 hours or until set.



Recipe from Bake Play Smile



Inspiring people to thrive

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